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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—At the recent Anniversary Meeting of the American Mission at Ahmednuggur, there were some thirty or more addresses in Marathi, all on the general subject of the development of the church and the best means of accomplishing it. These were given by Native pastors, catechists, teachers, and by missionaries. The subject was treated in many different branches and under many aspects. Many excellent suggestions were made. Devotional exercises were intermingled with these addresses, and the last hour of the afternoon sessions was given up to a prayer-meeting. Several *Kirttans* or performances of sacred music, Native and English, were held in the evenings. At the Saturday meeting after a number of addresses, a proposal was made by one of the Native brethren that subscriptions should be raised for building an *Ootarshala*, or stopping-place for the accommodation of Christians from the villages and from distant parts visiting Ahmednuggur at the time of these annual gatherings and at other times, and so hearty and general was the response that about Rs. 600 was given or pledged in a short time. On the Lord's Day afternoon, nearly 500 partook of the Lord's Supper; it was a time of much blessing. In correction of a statement made by us last week we should say that eight of the present missionary body are children of missionaries. It is believed that another, the daughter of the Rev. A Hazen, will shortly arrive. We understand that 44 persons have this year been received to the church in Ahmednuggur under the care of the Rev. R. V. Moduk. The Rev. Mr. Bruce, recently returned from America, is to be stationed at Satara.

—There is not the slightest likelihood that the Governor of Bombay will ever desire to be accommodated with a bed in the European General Hospital. Nor is it likely that either of the Secretaries of Government, or that any of the heads of departments will be reduced to the necessity of seeking accommodation there. These facts do not however seem to afford an explanation of the supineness with which the question of a new building has been treated for the last ten years. A former Government recognized the necessity of a new Hospital and sold the old one in the Fort; until the new one should be built the deserted barracks of Fort George were arranged for temporary use. Twelve lakhs of rupees were to be given for the edifice. It is now however officially announced that the Government cannot

"Promote the construction of an entirely new building at the cost of a very heavy outlay, when it has before it proposals approved by the chief medical authorities for providing accommodation equal to all that can reasonably be desired, by means of a much smaller outlay."

The public have been lately raising Rs. 50,000 (with more to follow) for the Hospital Endowment Fund, but the same Government that now proposes to give up the idea of a new Hospital declines to let the European public know what it really means to do. The statement is made that the six lakhs obtained for the old building, with ten years' interest, have been diverted into some other channel. Meanwhile a fabulous sum (22 lakhs we are told, but this is probably an exaggeration) has been expended on the Government House at Guncsh Khind, Poona. Some photographs of the magnificently furnished apartments of the Poona palace, hung up in the wards of the present hospital at Fort George, might reconcile the patients to any little discomforts they are called to undergo.

—This is the age of progress, and the ingentive powers of man seem in no degree to flag. There are so many Rajahs in Bombay now that Sir Philip Wodehouse did not well see how he could return their visits. A way of doing so without much sacrifice of time or comfort has been devised. The Native Princes are invited to the Secretariate on the day when the return visit is to be made, and there are accommodated in well-furnished rooms. The Governor comes to the Secretariate and repairs from room to room till he has despatched the whole. It is said that the Native Princes and Chiefs have some difficulty in understanding how this can be a return visit, and there is a good deal of heart-burning in consequence Princes like those of Baroda, Kutch and Kolapore, are however visited at their own residences. We suppose that the Rajahs and Chiefs who have gathered here from all parts of the country, have come not merely to do honour to the Queen's son, but to receive honour, not only to admire but to be admired, and human nature being what it is, it will be a wonder indeed if they do not feel affronted by the course pursued. It may be that the matter admits of some explanation that does not suggest itself to our mind. We see that the Viceroy has adopted the same course.

—Mr. Maclean of the *Bombay Gazette* has prepared a "Guide to Bombay," and we have much pleasure in acknowledging receipt of a copy of the same. It has a map of Bombay and a map of India, gives an outline of the history of Bombay and of the rise of the British power in Western India, and gives a detailed account of the population and of the trade and industry of this port. There is also a description of the city, with an account of Native festivals. A Directory follows. On the whole, this volume is fitted to be useful to strangers visiting the city and to all who wish to become acquainted with Bombay.

—As the whole of next week is to be a General Holiday in Bombay in honour of the Prince's visit, it is proposed to have special services for the preaching of the Gospel, in Falkland Road Hall, every day from 5½ P. M. to 6½ P. M.

—The *Serapis* left Aden last Monday at 10 P. M. and is expected to arrive next Monday about noon. The Prince will land the same day.

—The bankruptcy of Turkey is said to have produced more uneasiness than was caused by any other financial event of modern times. Turkey has not repudiated every thing, but consents to pay half of his annual debt for five years to pay. The Sultan has been building palaces with boundless profusion, and his personal expenditure is beyond that of any other sovereign in Europe, it is said; so the money-lenders of Europe must be content to lose 35 millions sterling. When common men act thus it is called swindling.

Special prayer on behalf of H. R. H. the Prince of Wales is asked for at this time. The following circular has been printed:

The Heir-Apparent to the British throne is expected to arrive in India on the 8th of November. It is proposed that in addition to prayer as usual in the Churches for our Sovereign Lady, Queen Victoria; for the Prince and Princess of Wales; and for all the Members of the Royal Family, there shou'd be special prayer on the following Lord's day, November 14th; and on the second Sunday of every month during the stay of His Royal Highness in India.

Let us pray that the Prince may be preserved from all dangers by Sea and Land; that the Princess and their Children may be richly blessed during his absence; and that His Royal Highness may be restored to them in due time with many causes for gratitude to Almighty God.

Further considering the importance to the higher interests of India that all of every rank, and especially those in positions of great influence, should rightly represent the Christian Power under whose rule this great empire has been placed by Him who is Supreme; and, also considering that the eyes of all India and the whole civilized world will be turned to this visit of the Prince, let us pray that His Royal Highness may have grace given him to honour Him "by whom Kings reign and Princes decree justice;" and to exemplify practically the spirit and principles of the Christian religion in the sight of the Heathen.

Finally, considering that a great addition will be made during the visit of the Prince to the already weighty responsibilities that rest on His Excellency the Viceroy, and other Rulers of British India, there is a special call to God's people to pray for them, and for all that accompany the Prince, that they may be abundantly endowed with wisdom from above for good to India and glory to God.

SUNDAY SCHOOL ASSEMBLY.

(COMMUNICATED.)

On Saturday the 30th October, a general Sunday School Assembly connected with the Methodist Episcopal Church of the Secunderabad Circuit, that is of the Schools at Bolarum, Secunderabad and Chadarghat, was held at the Lingampalli gardens which are situated about 2 miles off from the last mentioned place.

The gathering which consisted of about 150 children and 200 adults met at the little Chapel at Chadarghat in the early morning, and having there been arranged in proper order proceeded to the gardens, walking a part of the way. The Sunday School children, who were divided off into their classes, marching on with their banners on which were inscribed the name of the classes together with appropriate scripture texts or mottos, formed an imposing procession.

The following are the names of the several classes as described on the banners:

Secunderabad.

School-Banner.—"He shall feed His flock like a shepherd," "One in Christ."

Girls.
1. Peace-Makers—"Blessed are the peacemakers."
2. Busy Bees.
3. Buds of promise.
4. Fruitful Branches.

Boys.
5. Earnest Workers.—Little strokes fell great
6. Band of Hope. oaks."

Chadarghat.

School Banner.—"Suffer little children to come unto me."

Girls.
1. Peace-Makers.—"A soft answer turneth away
2. Fruitful Branches. wrath."
3. Buds of promise.
4. Mustard seed—"Have faith in God."

Boys.
5. Earnest Workers.
6. Band of Hope.—"Forward."

The Banners 14 in number were worked on silk satin in neat design.

The proceedings at the Gardens, which were reached at 8 o'clock began with the distribution of Tea and Cakes to the children and guests who did not take long to make themselves comfortable on the carpets spread on the floor under the trees, in true picnic fashion.

The next thing done was the reading by some of the members of the Methodist Episcopal Church and others present of certain portions of scripture bear-

ing on the necessity of bringing up children in the fear and admonition of the Lord: followed by appropriate remarks from the Rev. J. E. Robinson on each passage read. Then a service of sacred song was gone through, after which the children were ranged, with their banners and friends, in order and a group photograph of them was taken by a photographer who was on the spot.

After this a Young Men's Christian Association was organized when all the young men present, numbering about 50, were addressed by the Rev. C. P. Hard of Madras, in a most interesting and instructive lecture on the subject of the authenticity, genuineness and value of the Holy Bible. In this lecture the Rev. Speaker entered very fully into the reasons for the general and unreserved acceptance of the Bible, as the *inspired* word of God, and he proved beyond a doubt that there was the best evidence for the acceptance of the Bible as the *revealed* word of God.

The children were next invited to adjourn to a bungalow near by, where a liberal breakfast was served to them. The big folk then followed the good example set by their younger friends and partook of breakfast in picnic style. All seemed satisfied and thankful.

A talk to the children, next followed, on the geography of Palestine by the Rev. C. P. Hard, who illustrated his remarks by notes on a black board. Immediately after this, the Rev. J. E. Robinson treated all present to what has now become a favorite, "A Blackboard Sermon."

The children were then dismissed for an hour, which was spent in play, when a meeting for adults was held, Messrs. Butterfield, Wale, and I. E. King, addressing the meeting. At 4 P. M. the Assembly adjourned to a liberal dinner.

We cannot speak too highly of the Rev. Mr. Robinson the Pastor in charge. He has been working hard for God's glory; and has endeared himself much to the children, who always seem to be in high spirits when their pastor is among them.

The presence of Rev. C. P. Hard contributed much to the enjoyment of Saturday's meetings, and on Monday night, he addressed over 200 people, the subject of his lecture being "A trip across the American Continent." This was followed by a service of song and the evening was closed with an after-meeting at which those only interested in the erection of a church were present and over Rs. 3,000, were subscribed on the spot for the permanent enlargement of the present small Methodist Chapel at Chadarghat.

The Bombay Guardian.

SATURDAY, NOVEMBER 6, 1875.

REV. WM. TAYLOR'S NEW BOOK.

COPIES of the Rev. William Taylor's last book, "Four Years' Campaign in India," have reached this country. Mr. Taylor's visit to England gave him an opportunity to prepare this book during the ten days of his voyage to Brindisi, and enabled him to carry it through the press while pursuing evangelistic work in England. It consists in part of brief notes kept during the progress of his work in India. It has been published especially for the purpose of showing Christians in England and America what God has wrought in connection with Mr. Taylor's evangelistic work in this country, and of securing their sympathy and prayers for the fuller development of the work. A good book is first, readable; next instructive; 3rdly, inspiring; and Mr. Taylor's work is all these. It is very graphic and life-like; things are told simply and naturally; the nature of the work carried on is shown by illustrative incidents. Much of the book is written with conversational freedom; names of individuals are freely mentioned. Some may question the propriety of this. It is thought however to be the correct thing to publish in the daily papers the names of those who have been received by the Governor, or of those who have attended some ball, or of parties who have been playing a game of cricket; and many to whom this would seem quite right, would doubtless think it improper to mention in the history of an evangelistic enterprise the names of those who have professed conversion. If they had become masons and joined a lodge, then the 'worshipful brethren' might be publicly spoken of; but seekers of salvation should not be designated by name. Why not? In the last chapter of Romans all the world are made acquainted with the names of the Christians living in Rome, both brethren and sisters. We suppose however that those who are chiefly concerned will not think that Mr. Taylor has taken any undue liberty. If Mr. Taylor had been very much under the control of conventional rules, we should probably have never heard of him as one whom God had greatly used in many lands. The work of which we have a record in this volume, is not by any means the work that Mr. Taylor expected to see accomplished, on coming to India; it was a work of purely providential development. The book is written in a very kindly spirit; and while diverging in his methods in some respects from the usage of previous missions in India, the author has gladly recognized the importance of the work accomplished by those missions. He claims however that their success has not been such as to necessitate that all should follow exactly in their steps. "Ordinarily the Gospel is brought before the heathen under the most unfavourable circumstances. One or two missionaries, standing apart from the other professed Christians living in the place and as regards evangelistic work separated from them by a gulf seemingly almost as broad as that which separates them from the Native community, set forth, as they can, the Gospel of God. But for one preacher of the Gospel, there are it may be a score, or fifty, or a hundred, preaching by their lives a very different Gospel, viz. "Soul, take thine ease, eat, drink and be merry." The apostles did not preach the Gospel under this tremendous disadvantage. Arriving at Ephesus, or any other city, they want first to the Jewish synagogue, and their first converts were generally from among the Jews and proselytes. Then when they turned to the Gentiles, there were associated with them a body of earnest Christians, showing forth in their lives and by their testimony the power of Christ to save. Well, in India, we have such an intermediate body of professing Christians, or persons supposed to be Christians by the Hindoos, whose lives have hitherto done any thing but commend the Gospel to those around them. God has blessed the labours of Mr. Taylor among this class, and many of them have become earnest Christians, specially desirous of being useful to the Natives of this country. A number of these, in all the presidencies, have given themselves to the ministry of the Gospel; others, acquainted with one of the vernaculars, are labouring as they have opportunity for the conversion of the Natives. There is no distinct Native church; all come together within the pale of a single church organization. The missionaries, whether immigrant or local, are supported by those to whom they minister, and there is no Missionary Society in America or elsewhere to which any of these agents look for support. The distinctive principles of this Mission-church are these: All are to be workers for Christ, according to the ability that God giveth; those who are called to give themselves entirely to the work of the ministry, are entitled to maintenance; this support and other expenses of the work will be furnished by those who have been blessed in connection with it; its field is the whole of India so far as the great Head of the church may give the opportunity of extension. In all this there is nothing of the nature of antagonism to or rivalry with other Missions, nor is there involved any depreciation of the labours or methods of other Missions.

ANOTHER PROBATION.

How any one, desirous of doing justice to the Scriptures, can maintain that there is to be or may be a second period of probation after men are dead, is a thing we cannot easily understand. The passage "He that believeth not the Son shall not see life, but the wrath of God abideth on him," does not necessarily mean, we are told, that he who in this present state of probation believeth not, shall perish, but simply declares a fact that may have application in this world or in the world to come. We are asked to believe it possible that after men are dead they will again have the opportunity of hearing the Gospel and laying hold upon eternal life, even though in this life they failed to do so. We remark upon this teaching, that it is a speculation of man and not a revelation from God. A single sentence might have made it a constituent part of God's revelation, but we find no such sentence in God's book. It is a speculation; and unfortunately it is a speculation that tends to neutralize a great deal of Scripture. The language of the Gospel invitations and warnings is such as to convey the idea that eternal life is to be had *now or never*, and myriads of persons have been led by the impression thus conveyed, to submit to Christ, who, if this idea of a future probation had been presented, would not have submitted. But we know that God sternly repudiates the principle that evil may be done for a good result.

We read in Hebrews: 'It is appointed unto men once to die and after that the judgment." After death there is then not a second period of probation, but the JUDGMENT, when men are to give account of the deeds *done in the body*.

Christ says: "If any man hear my words and believe not, I judge him not: the word that I have spoken, the same shall judge him in the last day." "Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you."

To the Jews, Christ said repeatedly, Ye shall die in your sins. He meant this to be taken in an alarming sense. To die in their sins was to die with the wrath of God resting upon them. But on the supposition that the Gospel will be still available for the sinner after death, this and a thousand similar appeals to the fears and hopes of men become at once deprived of their force. It is very true that Christ is precious to them that believe, and that the chief sorrow of the believer is that he did not believe before; but we are speaking now not of spiritual men but of unconverted men, and of the invitations and appeals addressed to such.

The parable of the rich man and Lazarus does not favour this speculation. It seems to make havoc of it. The rich man finds after death judgment, and is presently seen entreating that Lazarus may be sent as a messenger of the Gospel to his five brethren that haply they may escape following him to the place of torment. Here evidently is one who would have been enraptured to hear of a second period of probation; but the narrative precludes the thought of any.

We would refer to such passages as "Enter ye in at the straight gate; for wide is the gate and broad the way that leadeth to destruction, and straight is the gate and narrow the way which leadeth to life, and few there be that find it;" "whosoever heareth these sayings of mine and doeth them not, is like a foolish man who built his house upon the sand;" "strive to enter in at the straight gate, for many will seek to enter in and shall not be able;" "whatsoever a man soweth that shall he also reap;" "we must all appear before the judgment-seat to give an account of the deeds done in the body;" "seek ye the Lord while he may be found;" "all that are in the graves shall hear his voice, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation;" "now is the day of salvation." Write over every page of the Gospel the assumption that there is another period of probation after death, for those to whom the Gospel has not been earnestly preached in this life, and the whole Gospel collapses and becomes a comparatively powerless thing.

We are saved by faith; we look not at the things which are seen, but at the things which are not seen, says Paul. But it is difficult to understand how there may be any scope for the exercise of faith, when the light of eternity is flashed upon all things, and when the things which are seen and are temporal have passed away. The things which are seen and are temporal have already an immense hold upon the minds of the children of this world; and the doctrine or speculation we are now noticing would tend very greatly to intensify this influence.

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We would say therefore, Let God be true though every man a liar. Let us show our love to our fellow-men not by an easy and an idle hope that it will be well with them even if they die unconverted, but by earnest and prayerful efforts to make them acquainted with the grace of God that bringeth salvation. Salvation is not to be looked upon as a debt due from God to man; an inalienable right of men; a something needed to save the character of God. Sin destroys the sinner but has no power to touch the character of God or to dim the lustre of his boundless love. Nor can a lukewarm church lay the flattering unction to her heart that whether she be faithful or unfaithfull, whether she win souls or not, there is hope for those who die unsaved. "Their blood will I require at thy Lands."

REVIVALISM.

THE *Friend of India* takes notice of the Rev. Geo. Gilfillan's attacks on what he calls "Revivalism." Mr. Gilfillan objects to Revivalism because it appeals to the lower order of intellects, and because it appeals to the feelings of men.

In these movements, what is called the scepticism and doubt that trouble the minds of all really intelligent thinkers at some stage of their religious inquiries, is usually declared without hesitation to be an unmixed evil, and "Devil born." No teaching can be more irrational than this, for assuredly there is no royal road from unbelief to belief, except through a wilderness of doubt which coasts the howling desert of infidelity. "Not to doubt at all in this age of scientific research, of progress, and of discovery, is simply stupidity." The "sweet reasonableness" of Christ is seldom represented among the evangelical preachers of the day. Their system is rather to induce a certain state of sensation, in which the intellectual faculties are buried under a wave of emotion, and when all doubt and fears have for a time been swept away by excitement of feeling, and the sensation of the inquirer assimilates itself to that of his instructor, the passing ecstasy is, with the utmost assurance, declared to be faith, and the subject of it, for a longer or shorter period, "believes that he believes." But unless, as sometimes happens, this artificial faith becomes petrified into dogmatism, a season of doubt is sure to follow, and often causes intense suffering to the subject of it, from the fact that he ascribes the doubt to the devil. The position is a critical one, for the discovery that what was once a triumphant certainty was perhaps an hallucination, and is at least liable to grave question, is often succeeded by scepticism growing into rebellion against truth. But truth is steadfast and unassailable; it is but the man's own delusion that has vanished. The mistake is due in most cases to the spiritual guide, who instead of directing the eye outwards to the immutable truth, turned it inward to the fickle feelings.

What is Revivalism? The expression seems to be applied to the preaching of the Gospel by such men as Mr. Moody, William Taylor and other evangelists. Mr. Gilfillan, we remember, attacked with no little bitterness the great revival of 1858-59. His present criticism seem to be singularly unfortunate. "Revivalism appeals to the lower order of intellects;" that is, the preachers whose ministry is attended with the effects thus denounced, appeal in their preaching to the lower order of intellects. The *Friend of India* admits that this is unhappily stated. We should think so. The Gospel is to be preached to every creature, and is to be so preached that every creature may understand it, if so disposed. It is God's offer of salvation to sinners of every class. "This man receiveth sinners" was the complaint brought against Christ, by the Pharisees; "which of the rulers have believed on him? But this people, which know not the law, are cursed." Our Lord himself testified that God reveals the truth concerning himself to babes and not to the wise and prudent. The Gospel message is for every body, cultivated or uncultivated, Greek or Barbarian. If it came appealing to the higher order of intellects, it would not be the Gospel, the glad tidings of salvation for the lost. It does not flatter the wise of this world, but offends them by pointing out that so far as their wisdom puffs them up, it places them in a position less favourable than that of others for obtaining salvation. Mr. Gilfillan may be conversant with preaching that appeals to the higher order of intellects, but we doubt if he has seen much evidence that it is the power of God unto salvation.

Certain men who have counted all things dross that they might win Christ, and who, having themselves experienced the power of the Gospel in an extraordinary degree, have earnestly desired to make it known to their fellow-men, have preached the Gospel to their fellow-men, as dying men to dying men, with great earnestness and much faith. They look upon the Gospel as the primitive disciples did, and set it forth in great plainness as the word of Him who now speaks from heaven. Their aim is that men should hear the voice of God, and receive in their integrity the instructions of Christ. The grand aim of Non-revivalism, is to hinder the church from recognizing the truth of God as truth, from awakening to the perception that men are pursuing the broad path to destruction. The apostle calls upon Christians to work out their salvation with fear and trembling; but the "moderate" churches object to such overweening solicitude. Danger from fire, hurricanes, burglars, railway accidents, small-pox, cholera or typhoid fever; danger to one's reputation, danger of loss of property; all these are dangers indeed and a considerable amount of trepidation in connection with them would be considered justifiable by Mr. Gilfillan. But to flee from the wrath to come, and to get others to do so, to stand in awe of God's word, to treat sin as the greatest of all evils, to be deeply distressed because of the ruin wrought by it, to represent the love of Christ as the pearl of greatest price, all this is objectionable. He that heareth these sayings of mine and doeth them not, says Christ, is like a foolish man who built his house upon the sand; great was the ruin thereof. Now "these sayings" are those of the Sermon on the Mount. We look at the churches and what do we see? So far from seeing men and women doing the things laid down in the Sermon on the Mount we see them almost all living in careless disregard of these precepts, seeming to think that Christ does not really mean what he seems to mean. A Wesley, a Whitefield, a Jonathan Edwards, a William Burns, a Finney, a Moody, a Taylor, an Earle arises and sees this awful slumber, and seeks to arouse them from it; and the God of all grace pours out his Spirit and multitudes find out that they have never been born again, never passed from death to life, are still in their sins, and they seek salvation and find it. What has aroused them? simply the fact that the truths of the Bible have ceased to be fictions in their regard, and have become realities. The Psalmist says, Wilt thou not revive us again, that thy people may rejoice in thee? The prophet says, Revive thy work. How any body should think that the church does not need revival, does not need more life, we cannot understand, unless one should think that culture and spiritual death are better than life and illiterateness. For ourselves we believe that nothing tends more to true culture, the culture of the whole man, than the heart's reception of the Gospel.

We cannot glorify doubt in the way in which Mr. Gilfillan seems disposed to do. The Bible is self-evidencing; and the reason that men find difficulty in believing it is that they love darkness rather than light. God calls it "an evil heart of unbelief." If any man will do his will, the same shall know it.

The cause of much of the infidelity that exists, is that faith and obedience are placed over against each other among millions of so-called Christians. The faith that saves is the faith that lead to obedience. One cannot wonder that thoughtful men should turn aside from a faith like this. But the men whom God has honoured in promoting the work of revival, are men who restore to the Gospel the true significance of faith, and show men how to find the yoke of the Sermon on the Mount easy, and the burden of entire consecration light. And we venture the assertion that more unbelievers have been converted in connection with Mr. Moody's meetings in 1874-75, than by all the controversial books published in England during that period.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

"WHERE ARE YOU GOING WHEN YOU DIE?"

SIR,—The following dialogue occurred in our tent at Dapoli (S. Concan) while on a tour with Br. Hull in 1874.

Having a curiosity to know what were the thoughts of the Natives in reference to the future, I put this question to a half dozen non-readers, and the replies were as follows: *Every one said,* "*I dont know.*" A Mahratta: "Why Sahib, I can't read, and what do I "know about the future? No one has come from the "other world to tell us where we are going when we "die. How can we know any thing about a place we "can't see?"

Another, who had been many years under religious instruction at Kolapoor: "I *hope and desire* to go "to heaven, but how can an ignorant man like me, "*know for certain?*"

A regular attendant at the Roman Catholic Church: "Well, really, I never thought much about "this matter, and don't see how we *can* know about "the future, for no prophet or wise man has told us "whether we are going to heaven or to hell. How "can we know about this any better than your "horse?"

I then said "Our heaven Father wishes that no "man should be in doubt on a matter of such infinite "importance, and hence He has given us a Book, by "the reading of which we may know *certainly* where "we shall go when we die. My parents read and "explained the Bible to me so carefully that, *before I* "*could read, I had no doubt about this matter,* and "until the age of 20 years I said to myself, and to "others, After I die I shall go to hell, and the "thought of the near approach of death filled me with "great fear, and made me very unhappy. But ever "since God for Christ's sake pardoned my sins and "made me His adopted child, I have been *just as sure* "that I shall go to heaven after death, and really the "happiest hours I have ever known were those in "which death appear to be near, and when I seemed "to see the "Home of the soul" and the bright faces "and shining robes of scores of relatives and friends "who were waiting to welcome me there."

Holding up the Marathi Bible I said, "If you will "read this Book or hear it read, and be guided by it, "*you may know with absolute certainty where you* "*will go when you die.*"

W. P. BARKER.

Ahmednuggar, Oct. 30th, 1875.

Epitome of News.

SATURDAY, OCTOBER 30.

—There is in Bombay a lady designated the Dowager Countess Gleichen, of whom we read in the *Times of India* as follows: "Estranged from home and friends she has nobly maintained herself in India for the last eighteen years, and lately returned for the same laudable purpose; but circumstances over which her Ladyship has no control prevent her returning to the Punjab, where her working name is a household word. The Dowager Countess, although friendless and penniless in Bombay, intends remaining here to write her life, the only means left to support herself during the next eleven months."

—The disputes caused on the west coast consequent on the arrival there of Bishop Mellus, of the Syro-Roman church, are still raging.

—A first-class telegraph office is opened this day at Government-house, Malabar Point.

—We are informed that Mr. H. H. Stainforth, Editor of the *Statesman*, and late Editer of the *Indian Observer* has been appointed Special Correspondent on the staff of the *Royal Tourist*.

—*Overland Mail*: The Admiralty circular relating to fugitive slaves continues to receive from all quarters strong condemnation.

The Aborigines Protection Society has addressed a memorial to the Lords of the Admiralty, protesting against the circular, and hoping that the instructions will not be enforced.

The North Midland Presbyterian and Unitarian Association at Leicester unanimously passed a resolution praying that the instructions be forthwith rescinded, and the Hastings Liberal Association strongly condemned the circular.—At a meeting at Rotherhithe, presided over by Dr. Mottram, a resolution to the effect that the delivering up of fugitive slaves is against the spirit of English law, was adopted, and it was determined that a copy should be forwarded to the Admiralty, with another resolu-

tion calling upon them to countermand the order in question. A meeting also took place at the Middlesex Arms, Clerkenwell Green, for the purpose of organising a great demonstration in Hyde Park to protest against the order.

The autumnal session of the Baptist Union of Great Britain and Ireland was opened at Plymouth on October 4th, when, at the inaugural service, the Rev. J. P. Chown, of London, delivered an address on the results of the work of Messrs. Moody and Sankey, pointing out how the various sections of the Christian Church might utilise the awakened interest in religious matters and take advantage of the organisation set on foot.

Amongst the deaths recorded this week are :—The Dean of Down; Lady S. Smith; Rev. Sir W. A. Musgrave, Bart.; Col. G. C. Rochfort, late 41st Regt.; Major H. Beckley, 105th Regt.; and Mr. W. Dundas, late P. and O. Co.'s Service.

Monday, November 1.

—The Rev. W. Ayerst, Chaplain of Darjeeling, is shortly to meet Sir Richard Temple, says the *Pioneer*, at Buxa, to confer with him in reference to the projected Christian village at that place. The Christian villages which at various places have resulted from the occasional conversion of the natives to our own faith, are institutions of a very different kind from that contemplated in connection with Buxa. There Mr. Ayerst's project is to establish poor European and Eurasian families in a purely European settlement, which shall afford them a refuge from the Asiatic life around. It is a plan of hill colonization in fact, which cannot but command the warmest sympathies of every one capable of feeling for his countrymen in distress.

—*Times of India:* "The Byculla station of the G. I. P. Railway on Saturday afternoon had an additional attraction lent to it by the arrival there shortly after 2 o'clock of about 150 little ones, dressed in gala attire, belonging to the Sunday School in connection with Girgaum (Rev. Mr. Weatherhead's) Church, accompanied by their teachers and parents, numbering in all between three and four hundred persons. At three o'clock the whole party proceeded by train to the Sion station, and on arriving there were escorted up to the fortress, which was through the courtesy of Major Candy, for the fourth time, placed at the disposal of the visitors. On arrival at their goal, the whole party dispersed to while away the time according to their bent. About half-past 6 o'clok the whole party assembled for more serious business. After the company sang a couple of hymns from Sankey's Hymn Book, under the leadership of Captain Oldham, the Rev. Mr. Weatherhead delivered a short address. The cause of their meeting, together, he said, was to do honour and bid farewell to their departing Superintendent, who took a great and deep interest in the Sunday School, and whose was indeed a labour of love. The reverend gentleman hoped the gallant Captain's severance from them would not be of long duration, and, in the name of all present, wished him a pleasant and safe journey to and from Old England. He also impressed on his younger hearers to strive strenuously, not only in course of time to become teachers, but also workers in the cause of their Lord and Master."

—*Bombay Gazette:* "The first silk factory in Bombay—indeed in India—was started on Saturday morning last, the first day of the Hindoo new year, under circumstances which promise the most favourable results. The factory has been built in connection with the Alliance Spinning and Weaving Mills situated at Tardeo; and the secretaries and treasurers of it, Messrs. Tapidas Vurjdas and Co., a well-known firm of native merchants, may be congratulated on having introduced into this country a new industry which will afford employment to hundreds of the labouring class."

"An enterprising native gentleman intends to bring out an illustrated Bengali paper during the visit of the Prince of Wales, on the same plan as the *Royal Tourist*. Both the special correspondents and artists are to be Bengalis."

"Count Seckendorff, who arrived in Bombay by the mail on Saturday morning, has come out as the representative of the German Government to attend the manœuvres at the Delhi Camp of Exercise. The Count, who is one of Moltke's most trusted officers, and who holds the high honorary appointment of Chamberlain to Her Imperial and Royal Highness the Crown Princess of Germany, was present with the British forces in the campaigns of Abyssinia and Ashantee."

Tuesday, November 2.

—H. E. the Commander-in-Chief arrived in Bombay yesterday.

—The line from Indore to Oojein is not expected to be opened before July next year.

—Joseph Gaston, aged 19, was accidentally drowned in the harbour on the 26th instant. The deceased was an apprentice on the ship *Ocean Queen*.

—The B. I. S. N. Company's steamer *Umballa*, which arrived in Bombay harbour, from Carwar, on Sunday evening, brought with her the crew of the *Aracana*, a full rigged ship, of 1,192 tons register, which left Liverpool on the 18th of June bound for Bombay, with a cargo of corn and was burned at sea on the 25th of October.

—Another snake was killed in Christ Church, Byculla, last Sunday.

—*Calcutta Statesman:* We have received several communications about the dreadful nuisance of "floating carcasses" in the Hooghly. The Engineer in charge of the dredger Octopus informs us that within the past fortnight he has counted at least ten human bodies which have passed his vessel within a distance of twenty feet.

—H. M.'s Indian troops-ship *Euphrates*, 6,211 tons, Captain W. H. Cumming, arrived here on Sunday last from Portsmouth (September 24th), calling at Queenstown, Malta, Port Said, and Suez, with 59 officers, 12 ladies, and 4 children, 915 men, 107 women, and 86 children belonging to the 34th Regiment.

Wednesday, November 3.

—H. E. the Viceroy arrived in Bombay yesterday. His Lordship and Miss Baring came down the Thull Ghaut, from Egutpoora to Kussarah in trollies. A description of the progress of His Excellency from Boree Bunder Station to Malabar Point occupies 3½ columns of the *Bombay Gazette*.

—Sir Salar Jung, G. C. S. I., arrived yesterday from Hyderabad, with other members of H. H. the Nizam's deputation.

—*Times of India:* "The novel mode of returning visits adopted by Sir Philip Wodehouse at the new Secretariat on Friday and Saturday last with regard to the majority of the Native Chiefs who had previously visited him at Government House, Parell, has become subject of comment in almost every important circle of native society. The custom has hitherto been to return the visits of the Princes and Chiefs at their temporary residences in Bombay. Sir P. Wodehouse in departing from this rule of etiquette, and inviting all Sirdars, Chiefs and Princes ranking below the Gaekwar, the Maharaja of Kolapore and the Rao of Kutch, to attend at a stated hour at the new Secretariat, where rooms were set apart for each Chief, may probably have acted from the consideration that a visit to each individual Chief at his residence would take time that he could ill spare. The Native Chiefs were made to understand that the Secretariat rooms were to be looked upon by them as their homes, where His Excellency would attend at the appointed hour and the ceremony of return visits gone through, and that the forms of etiquette at the time of the entrance of His Excellency and staff into each room as well as departure from it would be observed as if the Chief was in his own mansion."

—*Advance*, September 2: "A large meeting was held in Farwell Hall, Chicago, last Sunday evening, designed to be preparatory to the general revival meetings which will be held the coming season. Mr. J. V. Farwell, who has lately spent several months in London with Mr. Moody, gave an exceedingly interesting account of the work there, and of what would be necessary in order to a similar work here. It cannot be denied that a profound and widespread feeling of expectancy pervades the evangelical churches in our country. This itself is great preparation. Nor is this based upon anything which it is believed Mr. Moody can do, but rather upon the fact that he comes home to us as a conspicuous personal illustration of what a now present Saviour, by the glorious power of his Spirit, can do, and is waiting to do. Every church, throughout the length and breadth of the land, should be awake, eagerly doing the things that prepare the way of the Lord."

"Mr. Plimsoll has an affection of the eyes necessitating the use of colored spectacles—nevertheless he has a clear eye for the sailor's rights and wrongs. Mr. Conway writes that he is a nervous gentleman, thin and pale-faced, and adds: He is under fifty years of age, and he and his wife have for many years devoted themselves to the work of saving seamen, with absorbing enthusiasm. They have consecrated to this purpose their wealth, living with strictest economy and plainness that they may more effectually carry on the agitation, for they foreknew the lawsuits that follow an attempt to expose the crimes of the rich and powerful. Mr. Plimsoll was induced to seek a place in Parliament, not by any personal ambition, but purely for the sake of his cause.'

Thursday, November 4.

—H. E. the Viceroy yesterday received visits from the following Rajahs and Princes. The figures added represent the number of guns with which they were saluted:

H. H. the Raja of Kolapoor, 19.
H. H. the Maharaja of Mysore, 21.
H. H. the Maharana of Oodeypoor, 19.
H. H. the Rao of Cutch, 17.
H. H. the Gaikwar of Baroda, 21.
H. E. Sir Salar Jung, and the Members of a deputation representing
H. H. the Nizam, 21.
H. H. the Maharaja of Edar, 15.
H. H. the Meer of Khairpoor, 15,
H. H. the Nawab of Joonaghur, 11.
H. H. the Jam of Nowanuggur, 11.
H. H. the Thakore Saheb of Bhownugger, 11.
H. H. the Raja of Dhrangardra, 11.
H. H. the Raja of Rajpipla, 11.
H. E. the Dewan of Phalanpoor, 11.
The Nawab of Radhanpoor, 11.

—*Bombay Gazette;* Allahabad: Mr. Rennie, late Agent, Bank of Bengal, Agra, committed suicide last Sunday evening at the Oomergurh Indigo Concern, near Toondla, by putting a pistol bullet through his head.

—The *City of Berlin* steamed westward across the Atlantic in 7 days 13 hours 50 minutes apparent time, or 7 days 18 hours 12 minutes mean time. This passage shows an average daily steaming of 374½ nautical miles, or 428 geographical miles, being at the rate of 15½ knots an hour during the whole voyage.

—Nine persons were killed by an explosion of gunpowder used in preparing fireworks at Sholapoor for the Poona and Kolapoor reception of His Royal Highness the Prince of Wales.

—Bentley has just brought out a translation of the Memoirs of Princess Henrietta Caracciolo, and the *Friend of India* thus notices it: "The memoirs now translated of the Neapolitan Princess, who, because she received no suitable offer of marriage during her father's lifetime, was, when his death brought diminished income to the household, compelled by her mother to enter the Benedictine convent of San Gennaro at Naples, reveal the wretchedness and dreariness of Italian convent life. They reveal the petty jealousies with which the nuns are tormented, the ruined minds of those who cannot recover from the hopeless depression which has overcome them the unhealthy interest taken in the prolonged interviews with the confessors, the small trifles with which the mind, *debarred from anything like* ennobling culture, fretfully concerns itself, and the disaster gradually brought upon the physical frame by the repression of all natural longings (enabling one to account for the pallid faces which render a procession of nuns so dismal to look at). They reveal too the utter unreality of the religious life, which for the most part is but the writhing of restless morbid imaginations. The devoteeism of a nun, whose mind has offered to it no other nutriment than is contained in books of devotion of a sickly, sensuous type, and in lives of the saints written by those who look upon unlovely asceticism of body as a necessary indication of saintliness of soul, is but a modified *hysteria*, the result of a chronic disposition of body and mind artificially produced by surrounding influences.

"The story of weary days spent within convent walls, and of the various attempts prolonged through several years to obtain permission from the ecclesiastical authorities to re-enter the outer world, as told by Princess Henrietta Caracciolo, furnishes a thorough justification of the action of the Italian Government in issuing a decree for the suppression of convents, and for enabling those dwelling in almost inaccessible cells to be restored to the freedom of secular life. The Princess dates her own restoration to liberty from the 7th of September 1860, on which day Garibaldi entered Naples, on which day too she took the black veil from her head and placed it upon the altar of the Cathedral of San Gennaro, and so restored it to the Church which twenty "weary years before" had given it to her. By so doing she considered that she had broken the last link which bound her to the monastic state. Soon after, the day came on which she wore a veil of another kind and in bridal attire was receiving the blessing of a Church which protests against vows of perpetual renunciation of the duties and joys of life, having sought in vain for the sanction of the Church of Rome from whose oppressive guardianship she had freed herself. Her life since, in her home at Castellamare, has evidently been a brighter one than would have been possible for her within convent walls."

Friday, November 5.

—*Bombay Gazette*; Allahabad 4: "Captain W. A. Liot, 5th Brigade 23rd Battery Royal Artillery, was

tried to-day at Allahabad High Court under Sections 467, 468, and 471 Indian Penal Code. He was found guilty under the last section for altering a forged bond by which he obtained Rs. 3,000 from the Mussoorie Bank. He was sentenced to two years' rigorous imprisonment."

—Same; Penang, 4: The Pluto arrived here last night bringing news of the murder of Mr. Birch, the Resident at Perak, in Malayan territory. Troops will be despatched to the scene of the outrage at once.

[Sir William Jervois, the new Governor of the Straits Settlements, has lately visited Perak the differences be the two rival Sultans, having been settled by the British Government recognizing the rights of Sultan Abdullah, who has, however, proved so refractory and so unwilling to be guided by the advice of the British Resident that it was found necessary to adopt strong measures. Abdullah eventually resigned the whole power of governing into the hands of the British Government, and the murder of Mr. Birch seems to be the first fruits of the new policy. ED. *B. G.*]

—His Highness the Maharaja of Johore, a Malay chief, whose territories are near Singapore, has been invited to proceed to India to attend a grand Investiture of the Star of India, during the visit of H. R. H. the Prince of Wales.

—Richard Johnson, employed in the Mint, was knocked down by a buggy and died of the injuries received.

—Deaths last week, 313.

—Three convicts escaped from the Yerowda jail, October 27.

—*Times of India*; Colombo: Messrs. Soyza, the Singhalese Rothschilds, are to devote two lakhs of rupees for endowment of schools model farm, and collegiate chairs in honour of the Prince's visit.

—A Parsee living in Bolton, England, committed suicide October 10. Unrequited love seems to have led to the act.

—The *Englishman* informs us that some consternation was caused a short time ago in the Loretto Convent in Middleton Row (Calcutta), by the discovery that during the night one of the Nuns had escaped from the Convent. The Nun is, we are informed, a daughter of a late medical officer of Government, and was educated at the convent, where, although all her relations are Protestants, she was persuaded to change her faith. Shortly after becoming a Nun, she was sent to a Convent in Belgium, but, for some reasons unknown, she wished to be sent back to Calcutta, and returned to the Loretto House. Here she asked to be released from her vows, but was told that a dispensation would have to be obtained from the Pope; and unable to bear the restraints imposed upon her whilst this was being obtained, she made her escape. She is at present staying with her aunt, by whom she was brought up after her father's death, at Kidderpore, and intends shortly to proceed to Kachar to join her brother, who is the manager of a tea plantation there.

—*Overland Mail*, October 15th: "A large hotel at Berlin, which cost a million thalers, has been destroyed by fire.

Garibaldi has written a letter to the Herzegovinians, urging them to drive the Turks into Asia.

Both Henry and Thomas Wainwright have been committed for trial for the murder of Harriet Lane.

Amongst the deaths recorded this week are—Hon. L. H. King-Harman; Surg.-Major J. B. Harrison, Bengal Army; Major V. Webb, late Rifle Brigade; Capt. J. M. Loughnan, late H.E.I.C.S.; Mr. O. H. Bensley, Bengal Pilot Service; Mr. H. L. Dick-Cunyngham, late Bengal C.S.; and G. G. Macpherson, late Bengal Med. Serv.

Mr. Stanley is becoming as an African traveller a second Livingstone. He will be a great man, however little the people of England were inclined at one time to think him. He has had a most adventurous march, over much country never before explored. He seems to have been equal to his word in showing the people how to get along. He describes the board basin of Matongo with its primeval upland, once the bed of a vast sea, where the rains fall five months in the year and wash deep furrows in the rocky soil, wearing large fissures in the solid rock and leaving skeletons of hills, ridge after ridge, basin after basin, from Western Ugogo to the Nyanxa.

The Rev. T. G. Crawford, D.D., professor of divinity in the University of Edinburgh and dean of the Faculty, author of "The Fatherhood of God," "The Atonement," and other works on controversial theology, has just died.

Miscellany.

—*Advance:*

The church has always been its own worst enemy. All real danger to its existence and its well-being has come from within. The body of believers united in love, intent on the work of the Lord, living purely and beneficently, and trusting in God, may defy outward assault. The individual faith, which, by its own blessed experience, can say "I *know* whom I have believed," strides on unhurt through all the snares of learned skepticism. The Christian life that steadily brings forth the "peaceable fruits of righteousness" may disregard all attempts to jeer or sneer it down. The preaching that is fruitful in manly characters and honored lives, has no call to apologize for itself.

But these conditions are not always fulfilled. Long-continued prosperity enervates. Vigilance is relaxed when outward danger and pressure are removed. The favor and flattery of the world corrupt. Secular intimacies, maxims, and customs creep in, and obliterate, more or less, the line between truth and error, between religion and irreligion.

At length comes the time when this state of things can no longer be suffered. And if the spirit and power of discipline has been paralyzed within, God takes measures to discipline from without. When there is a failure of that "excellent oil," the smiting of the righteous, there comes at length an outpouring of that oil of vitriol, the smiting of the wicked. It is the best available substitute. Let us thank God for it.

We seem to be reaping a goodly share of this blessing just now. But, in our opinion, not a particle too much, nor a moment too soon. Let us bare our back meekly to the smiters, and be taught by the enemy. There are weaknesses and follies and scandals that ought to be chastised, and if the church will not do it, let the world swing the lash, even though it be a scourge.

A widespread lack of spiritual life and power has invited an open denial of God's presence and influence among his people. Feeble and soulless preaching has evoked well-grounded sneers at the powerlessness of the pulpit. Rationalistic theologies have emboldened assaults on everything supernatural sentimentalists, mountebanks jokers and jockeys in the ministry have brought contempt upon themselves and disparagement upon the ministry. A moral code and practice often not distinguishable from that of the world, has called out the bitter taunt, "What do ye more than others?" Ambition, display, and extravagance in the house of worship, have merited sharp rebuke. Open strifes have provoked the mockery of the world. Positive misdeeds of prominent Christians have been visited with dire consequences to themselves, and disastrous reactions upon the church.

When we look upon the present state of conflict, we seem to see the church visited for her short-comings and sins. She is assailed on every side. Her strongholds are invaded. Skepticism attacks her with metaphysics, and science and history. Her sacred writings are questioned. Her institutions are assailed. Her historic influence is denied. Her foundation principle, even are called question. Her functions are divided. The press teems with innuendos, sneers, and cavils, and open disparagements.

So far as these things have been earned, we have nothing to say in mitigation or in deprecation. Let them come. Let the blows fall till they are heeded, though they draw blood. It may be in part persecution. But persecution is better than spurious peace and stagnation. We look hopefully on this assault all along the line, as perhaps the needful means of driving the church back to her stronghold once more, and calling every man to his post and his duty.

Selections.

LOST AND FOUND.

Notes of a Bible Reading in the Wellington Hall, Dover.

BY MR. HENRY MOORHOUSE.

(Concluded from our last.)

NONE OF THE EARTH'S RICHES.

But though he refused the goods of Sodom he took the bread and drank the wine that typified Christ; and those who take that food will not want to get rich with the goods of Sodom. Turn now to Numbers xi. and there you will find another illustration in the 4th verse. "And the mixed multitudes that were amongst them fell a-lusting; and the children of Israel also wept again and said, 'Who shall give us flesh to eat?'" The "mixed multitude;" they were those who came up out of Egypt with the children of Israel, but were not under the shelter of the blood of the lamb. They were a hindrance to God's people. They said, "We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now there is nothing at all but this manna." What was the manna? It was the children's bread which they began to tire of, remembering the fish, melons, cucumbers, onions, leeks, and garlick. They remembered these things, but forgot the bondage, the groaning, the tears, the tale of bricks they had to make, and the whip of the task-masters. The devil will readily enough remind you of the leeks, onions, and garlick, but not of the bondage. The devil will tell you of anything except the true manna, which is Christ, and ye cannot be fed unless fed by Him.

LOST WORK AND TESTIMONY.

The prodigal lost his food, but that was not all. He lost his work. He could not take care of his father's sheep while in the far country. His father's lambs might need tending, but he could not nurse them there; and his father's harvest might need gathering, but he could not do it there. Beloved brethren and sisters, you cannot work from your Father's home, for He will not ask any child to work until He has first fed them; ye can neither feed nor work in the far country. He had lost something else also, and that was his testimony. He had a ragged coat on his back, and not a penny in his pocket and who would believe him if he talked about his father? He might say his father was the richest man in Judea; but, with his ragged coat and penniless pocket, they would only laugh at him in the far country, and would not believe his testimony. And why do not people believe our testimony? Because we talk of a rich father, and yet go about with a ragged coat; we talk of joy, and look wretched; we talk of peace, and look full of trouble. That is why our testimony is not believed.

HIS LOSSES.

Then that is what the prodigal lost: his home, his food, his work, and his testimony. But he did not lose all. Yes, my friends it is one thing to go to heaven, and it is another to waste the only life that God ever gave for His service. What if the Mighty God of heaven were to summon around Him all the angels in glory, and He were to say, "There is a mission going on in Dover, and there are thousands of people in the back streets, and nobody is speaking to them about My beloved Son; no one is asking them to go to the Town Hall and the Wellington Hall to hear of salvation: I have hundreds of people in Dover who never speak for Me?" I know some of you would say you could die for Christ. Bet He does not want you to die for Him. He wants you to live for Him; to speak of His blood, and to weep over lost ones for Him. He would do it for you but you will not do it for Him.

MISSIONARY SPIRIT IN HEAVEN.

If the angels only had the privilege to leave that glorious place in heaven, and come down to win souls for Christ, how many would go? or, rather, how many would stop behind? I don't believe a single angel would be left in heaven: they would so prize the privillege that God's children on earth care for so little.

But, although the prodigal lost his home, food, work, and testimony, he did not lose his sonship, and he did not lose his citizenship. Once a man was a Jew, it was impossible to make him a Gentile. He did not lose his sonship either. That, too, is impossible. He may be disinherited, but he is a son all the same.

A FATHER'S LOVE.

When I was at home in Manchester, our family consisted of two brothers and two sisters. The boy next to me was a bad boy, a prodigal, and they could not get him to work in the mill. One of my sisters said to her father, "Father, I tell thee what thee ought to do with our John, turn him into the street." "Why?" asked the father. "Why," she said, "see how good we all are, and how bad he is; he is a disgrace to us. Turn him away." Christmas-day came, and the family was together, and the old man read a chapter and prayed, and the prodigal was present. The father turning round to the daughter, said, "Well, what are we to do with thy brother now?" Her reply was, "Put him in the street." He put the question to the brother, and he said, "put him in the street." Then he turned and put the question to the friend, and he said he did not like to interfere but he thought it would do him good to turn him

out a little. The old man left his chair, and said, "John, thy sister and brother and friend say I should turn thee out; but I am thy poor old father, and I will never put thee in the street, my boy." The prodigal was overcome by the father's love: it was the means of leading his heart to the Lord, and he is now a preacher of the gospel.

NEVER TOO LATE!

Oh! if you are in the far country, if all the angels in heaven turn their backs upon you, if all the devils in hell tell you you cannot be saved, and if your own heart says it is too late, never mind them—go home! Go back in spite of earth and hell, and tell your Father how you have wandered, and He will receive you; for the door is never shut, and a son will ever find a welcome. The prodigal went back, but it was with a down-cast face; he did not see his Father, but his Father saw him, and he ran to meet him. This is the only place where we read of God being in a hurry. He did not run to create a world, but He ran to put His arms round the neck of a poor prodigal. Oh! never, never, never doubt a Father's love! If you have wandered, go back and tell Him your sin, and He will receive you with a kiss upon your lips. And when the prodigal went home, he found the fatted calf ready. The fatted calf is always ready, do not doubt!

THE IRISH MOTHER'S BOY.

Once I was at Dublin, and a lady of the Society of Friends said to me, "Henry Moorhouse, I want thee to go and speak to a poor woman who is in great trouble." I went and found the poor old woman in her cottage in great trouble, rocking herself to and fro, and moaning. I asked her what troubled her, and she said her boy had broken her heart. She said, "You know, my boy has gone away and I had a letter from him to-day, and that has nearly broken my heart." She read me the letter, and she came to the words, "Dear mother, if you can never forget me, don't curse me." Then she broke out again, "I never knew how much I loved him until he went away, and now, to think he should say, 'Mother, don't curse me.'" It was the doubt of the mother's love that broke her heart.

Oh, when any one can doubt our heavenly Father's love, they must be in the far country! Oh, will not you come back? Come back, brother; come back, sister; come back to-day! The door is open, and there stands the loving Father. Say to Him, "I will arise, and go home." That moment the Father's arms will be round your neck. Come, come, come! Dear brother, dear sister, come back, come back! Come to thy loving Father's arms, come back to thy home, come back to thy God, come back to thy work, come back now! May God bless you. May God help you to come again unto your Father's door, and your loving Father's home, and never more to wander in the far country, for Jesus sake.—*Word and Work.*

THIRD ADDRESS TO YOUNG CONVERTS.

BY MR. GEORGE MULLER.

Delivered at Mildmay Conference Hall, Tuesday Evening, August 24.

In seeking to lend a helping hand to my beloved fellow-diciples, especially the younger ones, I came, at our last meeting, to a portion of Scripture containing deeply important instruction, in connection with this subject. You will find it in 2 Pet. I., from the fifth verse. I will just read a few verses, for the sake of the connection, up to the verse at which I left off.

I suppose, of course, that those whom I address are trusting in the atoning blood of the Lamb alone, for the salvation of their souls; but if any be present who know not the Saviour, may God in the riches of His grace stir them up to see the state in which they are by nature: We are all sinners deserving punishment, and nothing but punishment, in the state in which we are by nature; and the only way we can escape it, is by having

A SUBSTITUTE

to bear the punishment. This substitute God has provided in the person of His only begotten Son, Jesus Christ, who has been punished in our room and stead, and whose perfect obedience unto death, even the death of the cross, has been accepted in the room of sinners, who, by trusting in Him alone, can obtain the salvation of their souls. All here present who have not yet trusted in Him, may cast themselves upon the mercy of God, by accepting what He has provided in the person and work of the Lord Jesus. Thus they would become like us, who have obtained forgiveness; would be delivered from the power of darkness, and translated into the kingdom of His dear Son; would be brought from darkness into light, and obtain peace to their souls; would be brought on the road to heaven, and made children of God, and joint-heirs with Christ; and would have the bright, blessed prospect of glory; and, while on the road to their home, would have a part in the intercession of the Lord Jesus Christ, who is at the right hand of God, and who is coming again to receive us to Himself, that where He is, there we may be also.

POINTS ALREADY CONSIDERED.

Now, as I said before, I suppose that all present have believed on the Lord Jesus Christ; then are you doing as Peter writes, "Add to your faith virtue;" Again I mention that this word "virtue" is used in the sense of courage or fortitude, particularly implying that we are to make confession of Christ, and to stand out for Him and boldly own Him before a wicked world.

Then, as I already observed, we are also to increase in knowledge, specially in the knowledge of the revelation which God has been pleased to make of Himself and His dear Son in the Holy Scriptures. This precious book shows to us the vanity of this world, and the blessedness and reality of heavenly things, and the joys that await us in the Father's house.

"And to knowledge, temperance." This means self-control; not merely to abstain from excess in drinking. It means far more, referring to our temper, way of life, our speech, and whole deportment; to be living in the world as becomes the children of God. And to this add patience; quietly waiting for God in the hour of trial and deep affliction, and expecting Him to deliver us.

And to this add godliness; that is, the habit in which everything is brought to God, and referred to Him; in which we seek to walk to the praise and honour and glory of God, and at all times and under all circumstances to make this our business—our especial business—to live for God and under the eye of God; and that we do not turn away our eyes from God, but that we seek to go straight on, walking with God all the day long; living, speaking, acting for Him; cultivating the precious habit in which we walk with and live for God.

Thus far we proceeded on the last evening. Now we come to

BROTHERLY KINDNESS;

that is, "the love of the brethren." That especially is to be aimed after, and if this is wanting, there is very much wanting. The heavenly Father looks for love among His children, whom He has loved with an eternal and unchangeable love. He would have us love one another. And if we do not love the brethren, where is the proof that we love God? God does specially look for this love, and He would have us add to all other graces, particularly this grace—the love of the brethren.

And more, we are to add to all this,

CHARITY;

that is, universal love. Not merely are we to love the children of God, but to love those who are not of us, and who do not love us. We are to love those who do not care in the least for us. We are to love those who do not walk with us on the road to heaven, and whom we have never even seen or heard of. We are to love every one of the human family; that is the will of our heavenly Father regarding us.

He would have the heart of His children so large as to take in all; and then we have what is commanded—universal love, which will manifest itself in seeking to do good to all our fellow-men.

We shall seek to do them good in every possible way, but specially in striving after the salvation of their souls. For this is what our heavenly Father teaches us, when He causes His son to shine on the evil as well as on the good, and when His rain descends on the just and the unjust. By all this He would teach us to love everyone, even our enemies themselves. "To brotherly kindness, therefore, add charity"—love to all.

THE RESULT OF THIS—FRUIT.

Now comes the next thing; what is the practical result of all this? It is fruit. "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

If we seek to "add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance, patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity;" then, if these things be in us and abound, "we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

It is impossible to lead an idle life, if these things be found in us; for we shall be seeking to bring glory to God, and it is impossible that we should not bear fruit. If these things be found in us, it is impossible to stand still in the divine life; we shall surely make progress to the praise and honour and glory of God. We shall bear fruit. And the result will be that we shall not merely bear fruit thirty-fold not merely forty-fold, or forty-five-fold, not even fifty, fifty-five, or sixty-fold only; but there is the possibility, even in this latter part of the nineteenth century, to bring forth fruit eighty or ninety-fold and who shall tell us there is not even the possibility of bearing fruit a hundred-fold? But whether we do bear fruit to this extent or not, it should be our aim to bear fruit abundantly; and if we aim at sixty or seventy-fold, we may have a hundred-fold.

THE CONTRARY RESULT.

But now notice:—"He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." That is the state of the man who does not seek to add to his faith these graces. "He that lacketh these things" (that is, he that neglecteth these things) "cannot see afar off" (that is, is dim-sighted).

It must be so, my brethren. He may have good natural sight, needing no spectacles; he may have clear judgment about business matters, and a thoroughly clear judgment of all temporal matters of this life; yet, if he does not seek to add to his faith all these things, he is dim-sighted, he has no spiritual judgment or discernment, and all his worldly wisdom is nothing. He becomes a hindrance to his fellow disciples instead of a helper; and instead of a counsellor to his younger brethren in Christ, he becomes a darkener of counsel. How deeply important not to get into such a state, and therefore, my young brethren and sister in Christ, I beseech you not to allow yourselves to become spiritually blind.

"And hath forgotten that he was purged from his old sins." What a sad thing if, after all that God has done for you, in bringing you to see that you are by nature sinners, in helping you to believe on the Lord Jesus Christ, so that your sins have been forgiven, and you have been delivered from the powers of darkness, and translated into the kingdom of His dear Son,—how if, after all this, you become blind, or dim-sighted, and your heavenly vision becomes obscured!

If our new light were to be darkened—those eyes which, by the power of the Spirit, have been enlightened—how sad it would be! If by reason of carelessness or worldly-mindedness, we should lose this spiritual sight, oh, how great the darkness would be! God's saints are all in danger of this. Not only *until we have been believers* ten, twenty, or thirty years, but as long as we are in the body, there is this danger. How deeply important, then, for us to take measures to be kept from this spiritual blindness!

Remember, then, that "he that lacketh these things is blind." He has not the mind of God; he has more or less the mind of the world; and if you bring certain things before him, such as the importance of prayer, that man will probably say you are too religious, too pious: he cannot understand you. Why is all this? Why should a man who has been forgiven and placed on the road to heaven, whose eyes have been opened to spiritual things, become this blind? It is by neglecting to add to his faith these graces, he has become dim-sighted concering the heavenly realities; he has been spiritually blinded, and has forgotten the state from which he was delivered. How deeply important, therefore, that we should cultivate these graces! Very many of the dear children of God, who at the commencement of their divine life saw clearly their state, that they were sinners, and deserving punishment, and who, through the blood of the Lord Jesus Christ, by faith in Him, had peace, and had known the enjoyment and blessedness of fellowship with God, by getting careless and worldly-minded, and by living to a greater or less degree under the influence of this world, have at last forgotten that their sins were all forgiven, and that they are the children of God.

Thus they lose all the blessed enjoyment of their position, as children of God and heirs of heaven; and what is the result of all this? They more and more settle down in this world, and become less and less spiritually-minded, and become more and more lovers of this world.

What a sad state is this, and oh! my beloved brethren, may God keep us all from falling into it. Therefore it is that I do desire to warn you against ceasing to add to your faith all those graces: virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and charity. All these things are to be added.

And now, "Wherefore the rather." That is, because of all that has been said, we are to aim after "giving all diligence, to

MAKE OUR CALLING AND ELECTION SURE."

Have we all done this? Is it true of you all, my

beloved brothers and sisters in Christ, that you have made your calling and election sure? Is it as certain with you all, that you will go to heaven, as if you were there already?

"But," you say, "how can we do this?" Just by attending to the points brought before us in the previous verses. For if we attend to all these things, then we shall make our calling and election sure. We shall have the assurance in our own soul, that we are the children of God; that we have received the forgiveness of sins, and that our Father loves us; that we are on the road to heaven, and that we have before us the bright and blessed prospect of glory, and are daily getting "nearer home"; and that we shall most assuredly reach heaven at last.

In order to have this blessed assurance, let us, my beloved brethren, aim after all these things, that we may make our calling and election sure.

There is such a thing as doing this. I should be doing dishonour to my God, and failing in my duty, if I did not bear witness to-day that I have made my calling and election sure. After having been about fifty years a believer, I bear testimony that I know I am a child of God, that I have been forgiven, and that I am on the road to heaven. And although, in myself, nothing but a poor, weak, miserable sinner, and though if I had only committed the fiftieth part of the sins I have been guilty of, I know I should deserve punishment—nothing but punishment; yet, notwithstanding all this, I am as certain of going to heaven as if I were there already.

Why, why is all this certainty? Because God, by His Spirit, declares, "Whosoever believeth in the Lord Jesus Christ shall not perish, but have everlasting life." I take God at His word, in childlike simplicity, and hence I have the enjoyment of His promise.

And although I am but a poor, miserable sinner, deserving punishment, yet I know I shall have everlasting life through Christ, and not only shall have everlasting life, but I have it even now. Therefore I have made my calling and election sure.

Moreover, I know by the grace of God that I am not a stony-ground hearer. Why do I know this? Because, having heard the Word I received it, and the cares of this world have not choked it; the persecutions of this world have not dried it up; in the hour of temptation I still had the word of God in my heart, and did not take my eye away from the cross; and therefore I know I am

NOT A STONY-GROUND HEARER.

I am not a hearer only, but a doer, in some little measure, of the Word; and though I am weak, I can say that I know I have made my calling and election sure. If, after all this, my beloved brethren, you are not sure of it, oh, be not satisfied till the matter is settled.

And what is the result of all this? The beggarly elements of this world affect me very little, because I have heavenly joy in my heart. I do not care for the money, the rank, or the honour of this evil world, and all its other allurements which attract many. I have something better—better far. The heavenly things are the best lever to lift your minds out of this world into heaven. Therefore aim after this certainty as to heaven, and it will raise you above the things of this life.

It is deeply important, my beloved younger brethren and sisters, to make a good beginning in this way, and to continue thus, and then your joy and assurance will increase more and more. Your path will be as that of the just, which "shineth more and more unto the perfect day." Why should it not be so? We ought to increase. You and I are neither prophets nor apostles, yet our path ought, as that of the just, to "shine more and more unto the perfect day."

DILIGENCE.

In order that it may be thus, let us give heed to this, "Wherefore, the rather, brethren, give diligence" (mark that word "diligence") "to make your calling and election sure." Why so? "For if ye do these things, ye shall never fall." If you go on in this way, the world will not be able to say, "Look at the drunkard, who calls himself a Christian! Look at that thief who calls himself a Christian! or that idle, slothful man, see how he behaves to his wife; or see how she neglects her family and husband, and yet calls herself a Christian woman."

None shall be able to say such things of the child of God, so long as he continues to walk in these ways of which I have been speaking; and thus reproach shall not be brought upon the name of the Lord, as "if ye do these things, you shall never fall." And you shall never bring dishonour, but rather honour and glory to God.

AN ABUNDANT ENTRANCE.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." We shall be like vessels under full sail, entering the port. That is what we should aim after, "an abundant entrance." Not like a house on fire, from which there is the possibility of bringing out perhaps a chair or a table, snatched, as it were, from the fire; "a brand plucked from the burning."

In this way some children of God escape at the last, content if they simply get into heaven and no more. But this ought not to be the case with you and me. We should be like vessels in full sail entering the port, having an abundant entrance. Let us aim after this, calmly and quietly bidding adieu to this evil world, joyously waiting for the coming of the Lord, rejoicing in the Lord abundantly.

After this we must also aim, so to live as that we may not have to look back in deep sorrow that we have loved the world. Let us keep this before us, and especially you, my beloved younger brethren and sisters in Christ, while the middle-aged and the aged ought to remember it too; that you have but one brief life to spend for God and surely this one brief life ought to be spent to the honour, and praise, and glory of God.

I have one more passage, full of deeply important matter to which I wish to direct your attention, by the help of God. You will find it in Eph. vi., and this, for the present, will be the last portion to which I shall direct your attention, except the Lord on Friday evening should lead me to anything else. I shall now only enter upon it, and shall not be able to finish it to-night; but will continue it on Friday evening.

The portion is verses 10 to 18 of chapter vi. This passage, for the first four or five years after my conversion, was one from which, when I came to read it, there was a kind of shrinking in my mind; because I read it merely as a commandment, and found myself reproved by it; therefore I shrank from it.

One Lord's-day, about forty-five years ago, I awoke early in the morning, about five o'clock. I felt tired—very tired, having had a great deal to do on the day previous. I felt I should like to spend another hour in bed; but it came to my mind. "This is the Lord's-day, and there can be nothing better than to rise and give myself to prayer and meditation." I did so, and in the course of my reading I came to this sixth chapter of Ephesians. I began reading; I soon saw that it was full of the gospel—blessedly full of the gospel. It pleased God to bless it greatly to my soul that day, and, ever since, this portion has been particularly dear to my heart.

I desire now, as God may help me, to bring before you what the Holy Ghost would teach us in these verses.

"Finally," the apostle says, as if he meant, Now, after all I have said, let us sum it up in the following verses: "My brethren." This word "brethren" is to be especially noticed. As if he meant to say, this is a word for believers, and *specially* for them. "Be strong in the Lord, and in the power of His might."

TRUE STRENGTH.

The first point here is, for the beloved fellow-disciples never for a moment to suppose that they have, or can have, any strength of their own. And, because they are converted, and are not now dead in trespasses and sins, and have been brought from death unto life, yet they are not to suppose that they have any strength of their own. "Be strong in the Lord." In ourselves we are utterly weak, and in ourselves we remain weak as we are by nature. Our strength is in the Lord; and by looking to God, through the Lord Jesus Christ, we receive wisdom, strength, help, and, in short, everything we can possibly need as we pass through this vale of tears.

Therefore do we especially need this exhortation, "Be strong in the Lord." We cannot fight, we can do nothing of ourselves; we have no might nor strength of our own. And if any one should say he thinks he has any strength or power in himself, I would say, "My brother, you are mistaken; you have no such thing."

And this we have to remember to the very last moment of our life. I desire day by day, and hour by hour, to remember this, and I request all of you to remember it, that you may never suppose you have any strength or wisdom of your own. If you do so, you are neglecting the resources laid up in Jesus Christ; and moreover if you do so, you will not make use of the wisdom, power, and strength which God has laid up for use in the hour of our weakness, in the person of His beloved Son, the Lord Jesus Christ. Therefore is this exhortation much needed, "Be strong in the Lord, and in the power of His might." "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

The next time we shall see, if the Lord will, the deep importance of this exhortation to put on the *whole* armour of God. But now I wish you to notice that it is of great moment that we should

PUT ON THE WHOLE ARMOUR OF GOD.

Not simply the breastplate; not simply the helmet; not simply taking the shield; but the *whole* armour of God. And these words, "put on" the whole armour, are to indicate to us, to make use of the armour. It is to be "put on." It is one thing to know the armour which God has provided. We may know all about it very intimately, but it is a different thing to put it on. Yet, God has provided this armour, in order that we may put it on, and thus be able to stand against the wiles of the devil.

If we do not put it on, then it will profit us nothing. Just as it is with the gospel. God provides it for us; He has made this provision in order that we may escape punishment; and Christ says that they who believe shall not perish, but have everlasting life. Yet if poor sinners do not receive Christ, if they reject Him, and go on trusting in self, or living in carelessness and utter indifference as to the things of God, then all this blessed provision for them, through the sufferings and work of the Lord Jesus Christ, will profit them nothing. They must appropriate it, by God's grace, to themselves.

Now, it is precisely so with the saints. They will not profit by the armour, unless they put it on. But one says, "I am so weak." What then? You stand all the more in need of it; cry, "Oh, my Father, I am thy weak child; help me to put on Thy armour." God will accept thy cry, and He will help the weak one who so cries.

There is an apparent contradiction between, on the one hand, the sovereignty of God, which is plainly revealed, and on the other hand, the "will of man." We have no power of our own, and yet we are responsible persons. We are commanded distinctly to receive and obey the gospel; and if we do not, yet we are responsible.

If, however, we feel our own utter inability, then let us go to God, and say to Him, "I am weak and sinful, and cannot receive the gospel. Help Thou me." If we do this, we shall be helped, as God is willing to do so, and willing to bless us, if we only seek Him.

So it is with the armour of God. If we are weak, let us say, "Father, see Thy weak child. Yet I wish to put on this armours. Help thou me." You will find that He is willing to help us.

But why is it so important that we put on the whole armour of God, and not a part only? For this very reason, that we should be able to

STAND AGAINST THE WILES OF THE DEVIL.

There are many of those who say, with the ungodly world, that there is no such person as the devil. But the Holy Ghost reveals the fact that there is such a person. I am as thoroughly convinced of this in my inmost soul, as I am convinced of the reality of the person and work of the Lord Jesus Christ; and of the existence of the Father of our Lord Jesus Christ, and of the salvation of all those who believe in the Lord Jesus Christ.

But while it is true that there is such a person, and while it is true that he who is against us is mighty,—very mighty, yet this is also true that He that is for us is still more mighty,; and that in the riches of His grace He has created and provided for his poor weak children the whole armour, whereby they may be able to stand against the wiles of the devil. And as long as we make use of this whole armour, we shall find how ready He is to help us in all our weakness and helplessness.

"For we wrestle not against flesh and blood, but against principalities and powers; against the rulers of the darkness of this world; against spiritual wickedness in high places." We have a conflict, but it is not a conflict of this world. It is not according to the ideas of this world. As, for instance, when in an earthly conflict soldier wrestles against soldier, flesh and blood against flesh and blood. Not thus is our warfare. It is of a spiritual character, and altogether against spiritual forces; "against principalities and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In a word, against the power of the evil one.

Here we stop, and from this, If God will, we shall go on next Friday evening to consider the whole armour of God. And those who come here, I affectionately advise to consider it before you come. Read the passage, and seek to meditate upon it with reference to your own heart, and try to see howfar you understand these verses.

Thus our meditations, when we come together, will be all the more profitable. I have it particularly laid on my heart to say a word on this portion of Scripture, which I have found repeatedly to be food to my own soul, and which I trust may be also made profitable.—*Word and Work.*

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THE FULLNESS OF THE BLESSING.

BY REV. DANIEL STEELE, D. D.

MUCH is said about the Higher Life ; less is felt of its great fullness. An experience is worth a thousand theories. The following letter, written for private eyes, is worthy of note as a testimony to this divine filling of the soul by the Holy Ghost. The writer is one of the first scholars and writers in the Church, holding high official position in one of her colleges, a man of great sobriety of temper, and evenness of character. He has been a steadfast, devout Christian for many years. An anthracite coal he would be called by all his acquaintances. An anthracite coal on fire this letter shows him to be. Many who are incredulous as to the possibility of such experiences would not doubt the credibility of this witness. Nor should it be doubted of many others.

That there is a Pauline experience of the heights and depths of grace divine, that the Holy Ghost can now fall on the believer in fullness of power, it is impossible to doubt in the face of multitudinous testimony from all ages and branches of the Church. May this experience win many to a like consecration of faith and power. The familiarity of its style arises from its privacy. It will not make it any the less attractive. There is also a deprecatory vein as to his past experience and efforts which his many admirers will not accept as quite the fact ; his words having often been with power.—ED.

"I have experienced a most marvelous manifestation of the love of Christ to me. Oh the unsearchable riches of Christ ! Do you know how unspeakably precious Jesus is when you trust Him fully ? My experience was never marked. I never could tell the day of my conversion. My evidence was always an inference, never the direct testimony of the Spirit. Hence my utterances have been feeble, and destitute of power. But all this is gone by. God has so certified this blessed gospel to my soul, that I shall no more blow the trumpet with an uncertain sound.

"Rev. Mr. Earle spent four days here a month ago. The spirit of his preaching, and his success, and his remarks, at his farewell, on what he styles, 'rest in Jesus,' set me thinking, and praying, and confessing the coldness of my heart, and my satisfaction in past days with the mere perfunctory performance of Christian duty. I began to pray for the baptism of the Spirit to enable me to carry on the revival which has broken out in the village. God answered my prayer most graciously. I am at times so overwhelmed with the love of God that I can not stand the pressure on the earthen vessel, and have to beg God to stay His hand.

"The joy is indescribable. I am a free man in Christ Jesus—' free, indeed ' : free from the fear of man. I can approach any person anywhere. I am free in my utterance. My mouth is opened, my heart is enlarged, toward sinners. I can't help preaching. As the boy said of the whistle, 'It preaches itself.' Everybody is astonished at the complete and wonderful transformation through which I have passed. There is a new meaning to the hymns of Charles Wesley,—especially to 'Wrestling Jacob,' which I always admired æthetically but was never in experimental sympathy with. Oh how real the promises are ! I have been treating them like our irredeemable greenbacks, not representing gold to-day, but payable in coin at some indefinite future time. I have found out, to my unspeakable joy, that God never has suspended specie payment ; that behind every word of promise there is gold coin in the treasury of Heaven.

"I can't interpret the blessing ; whether it is the first, or second, or third, it certainly is the greatest that I ever received. It stays. It is very strange that my mouth should be filled with laughter, and my tongue with praises,—the coolest and least demonstrative man in the Methodist Episcopal Church.

"Last Thursday, November 17, I think I went where Paul did when he heard things not lawful, possible to utter. My whole being, soul and body, was pervaded with the indescribable joy of the Holy Spirit. The nervous sensations were more delicious, a thousand fold, than any I ever experienced before. I believe that on that day—though the Divine influence had been descending for two weeks —my Great Joshua brought me in, and allotted me a portion in the mountain of God. If I should derive my theology from my feelings, I should have to adopt one of the five points of Calvin,—

'But this I do find,
We two are so joined,
He'll not be in glory and leave me behind,

"The same feeling appears in 'Wrestling Jacob ;' after his victory he exclaims :—

Nor *have I power from Thee to move,*
Thy nature and Thy name is love,"

TELEGRAPHIC NEWS.

London, October 29th : Her Royal Highness the Duchess of Edinburgh was safely delivered of a Princess this morning.—The *Morning Post* states that the new scheme for the retirement of officers from the army provides that no retirement shall take place until after seven years' service, and that officers then retiring shall receive a lump sum according to a certain scale.

30th : The *Official Gazette* of Saint Petersburg expresses a want of confidence in Turkish promises of reform, and declares that the Powers must take steps to strengthen confidence and put an end to the sad condition of Christians in Turkey.—The Turks have massacred the families of some insurgents who surrendered themselves.—Turkish subjects have violated Servian territory and committed depredations.

Cairo, 30th : The Egyptian troops have entered Abyssinia ; the King's troops however, retreated without offering any resistance.

New York, 28th : A destructive fire has been raging in Virginia City (Nevada) by which 10,000 persons have been rendered homeless.

Berlin, 28th : The Emperor's speech at the opening of the German Parliament was very pacific, and makes allusion to the friendship between Italy and Germany.

Aden, November 1st : The principal people assembled at Steamer Point to meet the Prince of Wales when Mr. Cowasjee Dinshaw Adenwalla read an address, to which the Prince replied. H. R. H. drove from the Bunder to the town in Cowasjee's carriage and four. The ancient Tanks were then visited and refreshment provided there. A Levee was held in the afternoon. The Prince leaves to-night.

London, 1st : The *Times* deprecates the intervention of Foreign Powers in the affairs of Turkey.—Sir Richard Baggally has been appointed Judge of the new Supreme Court.—The French ironclad *Magenta* caught fire off Toulon and afterwards exploded.

New York, 2nd : President Grant has sent a note to the Madrid Government urging a settlement of the Cuban question and recommending the independence of Cuba.—America and Spain are both strengthening their fleets.

Washington, 3rd : At the November elections the Republicans have been victorious in six States including New York and Pennsylvania.

London, 3rd : The King and Queen of Denmark arrived here yesterday.—General Campbell has been gazetted Colonel of the 85th Foot.—Obituary—Colonel Henry Colvile of the 12th Foot.

Copenhagen, 3rd : The Crown Prince of Denmark has had a fall from his horse and dislocated his right foot. The Prince is now confined to his bed.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sumatra, 30th :*

FROM BRINDISI.—Mr G Sigg, Mr Graf, Mr Saunders, Mr W F Whitehead, Mr E Capwell, Mr F Whitaker, Mr J A Witt, Sub Lt Cunard, Mr Silcock, Mr E B Baker, Captain Butler, Mr Birkbeck, Surgeon-Major Roe, Mr Skinner, Mr Kapp, Mr Maile, Mr C Peel, Miss Wheeler, Mr Batchelor, Mr H St G Tucker, Mr Prestage, Mr and Mrs Clifford, Miss Maxwell, Captain and Mr Logan, Captain R Morris, Mr R T Cook, Mr J K Spence, Mr and Mrs and Miss Saunders, Mr Harkness, Mr J T Harris, Mrs and Miss Burr, Mr Bainbridge, Mr Robinson, Mr Henderson, Colonel Gourlay, M P, Mr Kempson, Lieut-Col J R Maunsell, Mr Daniell, and Mr Laing and friend.

FROM VENICE.—Mr T T Cook, Mrs H Wellesley, Miss Andrews, Major and Mrs Robinson, Mr C P Palmer, Count Sechendroff, Mrs Robertson, Mr W South, Mr and Mrs Markman, Mr Price, Mr Mumford, Mr Johnson, Mr Danks, Mr and Mrs Sandys, Mr Roberts, Major Blair, Mr Burgess, Mr Nasmyth, Dr and Mrs Walker, Major D and Mrs Robertson, Col and Mrs Madden, Mr and Mrs Woodburn, Miss Donaldson, Mr and Mrs W C Barton, Mr and Mrs G C Watson, Mrs Trac, Mrs Caror, and child, Capt and Mrs Hackett, Mrs Forsyth and friend, Mr and Mrs Stack, Mrs Hills. Sir R and Lady Stuart, Mr Creaton, Mr T Ashbury, M P, Mr Hackett, Mr Simpson, Mr C P Deacon, Mr Gay, Mrs Wright, Mr and Mrs T F Harkness, Mr W Barton, and Count G D'Alleva.

PASSENGERS SAILED.

Per Str. *India, November 1st :*

FOR GENOA – Mrs T H Thornton, Miss Gidley, Mrs Hildebrand and two children, Captain and Mrs. Smith, Mr Frank Long, and one boy, Rev John Newton, Mr James Fraser, and Mr Thomas Fraser.

Per P. and O. Str. *Delhi, 1st :*

FOR SOUTHAMPTON.—Lieut Col and Mrs E H Paske and Infant, Major G G H Fulton, Mrs Kirby and Children, Mr and Mrs Troward and Infant, and Mr T Cumine.

FOR BRINDISI—Colonel and Mrs Marsh, Colonel Preston and Captain D C Pedder.

FOR VENICE.—Mr C P Elliott, and Miss Elliott, Captain W Ready, Mr Alex Skinner and Mr C D Field, C S.

PASSENGERS ARRIVED.

Per P. and O. Str. *Pekin, 4th :*

FROM SOUTHAMPTON —Miss Andrew, Mrs Huson and child, Col and Mrs Alexander, General Maude, Mrs Maude and two Misses Maude, Mr Creaton, Mr and Mrs Spadding, Mrs Saunders and three children, Mrs Nicholson, Mr Bigge, Mrs Henry and two children, Capt Cathcart, Mrs Crookshank and child, Miss Littlewood, Miss Prichard, Mr Hayes, Capt Hon G Bertie, Mr McCann, Mr Feith, Major and Mrs Durand, Salmeen Moosa, Miss Saunders, Mrs and Miss Raikes, Mrs Lewis, Mrs Lee, Col Hawley, Mrs Young and child, Miss Robertson, Mrs Knox, Miss Marshall, Mr Twidale, Miss Francis, Lord Kene, Mr Arthur, Mrs Ramsden and child, Mr Anthoon, Mr Laing Meason, Mr Hepburn, Sub-Lieut Marling, Sub-Lieut Fowler, Mr Horsley, Mr Johnstone, Mr Rewton, Mr Brock, Remmuller, Paulino Gadrino, Brocco Bernardo, Miss Hawley, Channer and child, Whymper and child, Capt and Mrs Halkett, Watsod, Capt Iredell, Spence, Bailey, Mrs Bailey, Miss Bailey, Miss Doyle, Buckland, Thompson, Wellesley, Lord, Sub-Lieut Lyle, Mr and Mrs Fryer, Murky, Mr and Mrs Wheal and child, Gaspar, Kershaw, Priol, Conductor Nugent, Muir, J W Gregory, Aubajee, Ballard, Nicholetts, Mackenzie, Mayne, Staner, Taylor, Lieut Scott, Hayter and child, Jollye, Halkett, Rev J Hoare, Col and Mrs Dupree and child, Capt Pemberton, Lady Stavely, Lieut Way, Mr and Mrs Paterson, Ribbins, Forbes, Haustad, Sub-Lieut Fowke, Mackay, Franklyn, Mr and Mrs Crichter, Miss Maysey, Osborne, Ward, Miss Terry, Eggleston, Tempany, Henly, and Major Millett.

FROM VENICE AND BRINDISI —Mr Murray, Hon H W Ryder, Currey, Schwappe, Crouch, Read, Kimber, Dr Charles, Sehmer, Diefrubach, Karpeles, Viscount Elrington, Lord Hastings, Miss Gel, Dr Martin, Smith, Harraden, Armstrong, Jefferson, Duxbury, Payne, Drysdale, Lieut Stiffe, Capt Montague, Thomas, Gibbod, Miss Gibbod, General Gell, Mrs Gell and child, Capt Studdy, Dentad, Major and Mrs Raikes, McLeod, Mr and Mrs Stock, Comd, and Mrs James, Potter. Rev J Robinson, Major Farwell. Capt Hayslock, Metcalf, Miss Swayne, Lethbridge, R Playre, General Sir J Reid, Lady Reid, Woodruffe, Colonel Fife, Berger, Capt Hume, Henderson, Saunders, Whittaker, Col Thompson, Capt Brent, RN, Davies, Lieut Cunard, Col Maunsell, Hawkins, Col Blowers, Carey, and Courtney.

FROM SUEZ.—Mr Screven, Elder, Lang J Simon, Bailey, and Siquera.

Domestic Occurrences.

MARRIAGES.

DRUMMOND—FAIRBROTHER—November 1st, at Mhow Central India, by the Revd. Charles Waterhouse, Major Drummond, 1st Grenadiers N. I., to Emily, eldest daughter of Lieut-Colonel Fairbrother, 25th Regiment. Native Light Infantry.

WACE CANDY—November 2nd, at St. Paul's, Poona, by the Rev. S. Stead, Richard Wace, Lieut. R A, to Gertrude Mary fifth and youngest daughter of Major Candy, Bombay Army.

DEATH.

SPEIL—October 28th, at Kurrachee (Sind), Julius Steil, of Bremen, from heart disease.

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Subscriptions received from October 16th to 31st, 1875.

S. M. Smylie, Decr. 31, 1875, Rs. 5 ; A. C. Houlston, Septr. 30, 1875, Rs. 4 ; J. Summers, Oct. 1, 1876, Rs. 8 ; J. Douglas, 1875, Rs. 8 ; J. Macfarlane, May 18, 1876, Rs. 8 ; Revd. W. Martin, May 1, 1876, Rs. 9-10 ; Lt. S. L. Jacob, R. E., March 1, 1876, Rs. 9-10 ; Lt. Colonel, C. M. White, Dec. 31, 1875, Rs. 11-7 ; A. Wingate, August 31, 1876, Rs. 20 ; H. Yates, Feb. 15, 1876, Rs. 5 ; Private G. Venn, Jan. 9, 1876, Rs. 2-6-6- ; W. Johnstone, Feb. 7, 1877, Rs. 20 ; Lt. Colonel H. B. Urmston, Nov. 1, 1876, Rs. 10-7.

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Bombay, 12th September 1874.

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A MEETING for PRAYER is HELD EVERY DAY in the Vestry of St. Andrew's Church, from 1-15 to 2 P. M., to which business men and others are invited.

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